

AN
EXCELLENT

Oration of that late fa-
mously learned *John Rai-
nolds*, D.D. and Lecturer
of the *Greek* tongue
in *Oxford*. &c.

Very usefull for all such as affect
the studies of *Logick* and *Phi-
losophie*, and admire pro-
fane Learning.

Translated out of Latine in-
to English by *J. L.*
Schoolmaster.

*Thy wisdoms and thy knowledge have caused
thee to rebell. Isa. 47. 10.*

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1881



To the well affe-
cted Christian
Reader.



Natomists do
write, that in
the brain of
man, there is a *Rete*
mirabile, an admirable
Net, that is, an heape
and conjugation of
Arteries, that for the

many windings, turnings, and intricate foldings cannot be anatomized; and so indeed, as if that of the body were to signify that of the minde; in the wit and wildome of man there is a *Rete mirabile*, an admirable net, a heape and a cōjugatiō of manifold infolded Subtilties, which for the Mæandrian windings and turnings, and intricate devices cannot be

be anatomized; with
this admirable net the
pernicious perverters
of Learning do catch
the poor fish and fowl
they deal withall. But
if ever this net was
discovered; and that
monstrous *Sphinx* of
corrupted knowledge
exploded to the
World, this our Eng-
lish *Oedipus* that *Atlas*
of Learning (as * one
stiles him) Reverend
Rainolds hath (as I
think)

* Sir *Isaac*
Woke in
funer. ora-
tione *Rai-*
nolds.

*In Techno-
metriam A-
mesii.*

think) in this most ex-
quisite and pathetic
Oration sufficiently
and perspicuously ef-
fected, in so much that
(in my opinion) that
* *Eulogie* may very
well suit to this Ora-
tion,

*Hucusque turpi núbilo
pressum caput,
Interque cunas artium
pectus rude vincti te-
nemus.*

*Nunc illa rerum mon-
stra*

*stra ridemus, Chaos
Cecumque pondus, sole
perfus novo.*

Englished thus?

Till now an ugly
cloud our heads and
hearts

Opprest, and in the
Cradles of the Arts
Were tyed fast.

But with a new Sun
beams our eyes made
ope,

Now see that Chaos,
which wee late did
grope,

And

And laugh at it at last.

Hen. Jackson in his
Epistle
prefixed
to this O-
ration.

But notable is that
testimony of a grave
and learned Divine,
which may very wel
excite thee (Courte-
ous Reader) to the
reading, as it did part-
ly induce mee to the
version of this Orati-
on. *Vt enim Academi-
cis & nobis, qui egre-
gia ipsius sanctitatis &
pietatis certamina ad-
mirati sumus difficile
fuit*

fuit judicare, an vir
melior, vel doctior ille
fuerit; ita illi qui Orati-
ones hujce serio legerint,
barebunt, (opinor) ali-
quandiu, an ipsi ex ea-
rum lectione doctiores
vel meliores evaserint.

For as it was an hard
matter both for the
Univerſity and us,
who have admired
the Conflicts of his
rare holines and pie-
ty to determine, whe-
ther hee excelled in

A 5 lear.

learning or in good-
nesse; so they who
shall seriously reade
these Orations wil be
in some doubt awhile
(I thinke) whether
they are become bet-
ter men, or better
Schollars by reading
them.

Then pittie it were
surely, that the Cabi-
net of the Latine
tongue should locke
up so rich a Treasure,
or that the shel of one
Lan.

Language should ex-
clude many (though
not expert in the La-
tine tongue, yet judi-
cious to apprehend)
from participating of
this delectable kernel
of sound Learning &
pious affectiō. I have
therfore according to
my poor skill turned
this one into English,
hoping that I shall be
found *fidus Interpres*,
in rendring the genu-
ine sense & true mea-
ning

ning thereof, though
my stile be not equi-
valent either to the
weight of the argu-
ment, or to the *Cicero-
nian* sweetnesse, and
elegancie of the Ori-
ginall. As for the usu-
all Cavils against
Translations of pro-
fitable things, let that
most learned *Andreas
Hyperius* answer for
me, *An exact Trans-
lation* makes things
to perspicuous, that
it

* In his
Book de
formam
sacr. con-
cion.

it deserveth to bee e-
steemed instead of a
Commentary.

But howsoever I
expect not to escape
the stings of Centure
especially of the com-
mon adversaries of
the Truth (the vindi-
cating wherof is the
very Center of this
Oratio) yet this is my
Comfort, that I have
in this point kept
within the Circle of
my calling, and im-
ployed

ployed my small Tal-
lent for the publique
good. So farewell.

*Thine in the
common faith,*

John Leycester.

April 30. 1638.



THE
ORATION.

at the late feast of S. Michael.

IF any here
present in
this As-
sembly ,
(honou-
red *Auditors*) seeing hee
hath not heard what I
have formerly expound-
ed in *Aristotles Rhetori-
ques* , may perhaps mer-
vaile what moved mee ,
who have taken upon me
the

the Lectureship of the
 Greek tongue, so discourse
 of *Aristotles Summum Bo-
 num*, when the same par-
 ty hears the *Blessednesse*
 spoken of by *Aristotle* to
 be now explained by me,
 and that it ought of neces-
 sity bee taught, that yee
 may both know how to
 perswade aright, & what
 the proper end of good
 things is, let him not dis-
 like the reason that mo-
 ved me, but let him attend
 to the matter now in
 handling. After hee per-
 ceives, that it is the drift
 of my discourse to shew
Aristotles erroneous opi-
 nion

nion concerning *Summum Bonum*, hee will (I feare me) in his thoughts condemne my drift and purpose, that I, but a young man, should so transgresse against the fashon of the *Vniversitie*, as to cry downe *Aristotles* credit. But when he shall understand, that I am enioyned, as I am a publike Teacher, to deliver sound and true opinions, not errors in the expounding of Authors, I hope hee will not censure mee too hardly. Will hee demand what reasons induced me to be of a contrary opinion to
most

most of *Aristotles* Interpreters now a days? Truly, if I have any judgment at all, the vulgar and triuall Expositors of *Aristotle* do always, as much as they can, and sometimes more then they ought, adhere unto him in their expositions. And even as the *Romans* did highly extoll all *Neraes* actions, yea his Villanies, as sacred; in like manner they, as it were approving al *Aristotles* sayings, though never so false, doe greatly applaud him. I being therefore very inquisitive after the truth, when

I had perused such writers as were not so much inclined to *Aristotle*, I was upon sundry good grounds induced to believe, that *Aristotle* was greatly deceived. For I did not onely rest upon the opinions of *Lodovicus Vives*, and *Peter Martyr* (as some malicious persons do object) whose authority notwithstanding, I doe, (as I ought) much esteeme of; but omitting others, who have handled this point before *Vives* and *Martyr*, both *Talens* & *Fox* have of set purpose lately confuted this *Blessednesse of Ari.*

Aristotles. And those ancient, and excellent men have long agoe so condemned it, that *Gregorie Nazianzen* calls it contemptible and base; *Eusebius* unreasonable & false; *Ambrose*, *Augustine*, *Origen*, *Eusebius*, *Gregorie Nyssen* call it very foolish in part, and all of them do fully affirme it to be contrary to truth and pietie. Whose authoritie when it is confirmed by Christ himselfe, who alone, without any other, ought to be embraced as all authorities in the World let no man think it strange, that

I had rather concurre in
 opinion with such and so
 great Clerks, then to hold
 an errour with *Aristotle*. I
 heartily wish, that this o-
 pinion were well settled in
 your minds, as both rea-
 son and Religion. doe re-
 quire; that so, I might
 have lesse trouble in spea-
 king, and you lesse irke-
 somnesse in hearing those
 things, which should be
 as well pleasing, as they
 are wont to be distastfull
 unto you. But because this
 conceit is so deeply roo-
 ted in you, namely, that
Aristotles opinion, which
 hath been approved and
 de-

defended with the great
 labour and pains of so ma-
 ny learned Interpreters
 cannot be shaken; I wish
 you not sodainly to lay a-
 side this conceit of yours,
 although you see; it so
 strongly opposed by so
 many, and so great autho-
 rities; onely I crave, that
 you wold not obstinately
 prejudicate those things
 which I shal speak against
 it. I suppose, that such, as
 are not obstinately bent
 in defending *Aristotle*,
 will grant, that so great
 authorities have some
 weight, but yet they will
 deny, that *Aristotles* opi-
 nion

nion can be cōfuted with any Arguments drawne from his own Principles. I will not complain, that I am hardly dealt withall by them, who will have the question decided by those Principles, which being falsly framed have caused this false opinion, which I so dislike, especially when *Aristotle* himselfe useth first of all to shake the opiniōs of those Philosophers he contradicts in the fundamentall points, before he confutes them; as we may observe in *Plato's Idea*. But yet I will accept of this condition,

tion, to prove *Aristotle* to be in a manifest error by his own Principles. But because there are some other things, which for the present doe more concern us. I intreat your patience, that the handling of this point may be deferred till another time; for as the husbandman, when hee intends to til his ground, that is overrunne with briars and thornes, doth first rid the ground of them, that hee may the more conveniently proceed in his tillage, & sow his seed; even so, before your mindes can be settled
in

in the true opinion of *Summum Bonum*, some distinctions, which, (like thornes and briars) have encumbred them, must be removed; that so the seed of truth may take deeper root, and spring up more fruitfully.

For there is risen up in this last age of the world, a sort of men unknowne to the Ancients, & hated of the Learned, who, not out of any desire to sift out the truth, but to confirme their own perverse opinions, would bee thought of ignorant people, in their ruffling disputes,

putes, to defend grosse
 absurdities with their no
 lesse absurd, and foolish
 distinctions; in very deed
 they doe expose them to
 the judgement of all wise
 men to bee laughed at.
 There was one *Callico* (as
Eustathius reports) none
 of the wisest, when hee
 went to sleepe, used to lay
 a brasle pot under his
 head for a pillow; an hard
 bolster sure, but very fit
 for his doltrish pate; at the
 last awaking, and nor ve-
 ry well pleased with his
 hard pillow, hee filled the
 pot with straw, to make it
 softer; the pot certainly
 was

was not softer, but it was enough for *Callico*, all the while the fool perswaded himselfe that it was softer.

After the same manner, when we seek for ease and rest to our perplexed mindes; certaine paltry *Philosophers* do put under them this leaden *Blessednesse* of *Aristotles*, & when they complain it is very hard, they fill it with the Chasse of Distinctions, & perhaps they perswade themselves, that it is softer, when neverthelesse, it is a leaden lumpish *Blessednesse* still. Whose blockishnesse is so much the

more worthy blame, because that out of an obstinate wilfulnesse of upholding *Aristotle*, they do so labour to reconcile the opinions of other Philosophers dissenting in the very judgement of *Aristotle* himselfe, that even as *Proteus*, sometime a stone, by and by a stock, anon fire, then again water.

Omnia transformant sese in miracula rerum.

They change themselves to wōderments of things. So these men are sometimes *Stoicks*, by and by *Epicureans*, anon *Platonicks*,

nicks, then again *Aristip-
pians*, and yet wholly *Pe-
ripateticks*, and so it see-
meth they would be all
things and nothing. *Cice-
ro* laughs at *L. Gellius*,
who, when he came *Pro-
consul* into *Greece*, called
together all the *Philoso-
phers* in *Athens*, and ex-
horted them earnestly to
leave off all wranglings,
and to spend no more
time in contentions,
which if they would
promise to doe, he promi-
sed likewise to hold with
them in opinion. But are
not *Distinguishers* likeun-
to this *Gellius*? They see

well enough, that Philosophers do dissent in opinion? and what then? they, like pittifull men, go about to reduce them to an unity on equall conditions. But, because an unskilfull person does undertake the businesse, it is the more ridiculous; And must the busines be quite done & finished, because they make *Aristotle* the Iudge? Wheras, if those ancient Philosophers *Plato*, *Aristotle*, and *Tully* did but heare after what manner their own repugnant opinions, are accorded now adayes, it is to bee doub-

doubted whether they would laugh or chafe at it. But if you please let us produce some one of these *Distinguisbers*, which can defend the matter to their faces. Whom will yee have then, *Buridanus*, or *Bricottus*? I know ye cannot understand them, if they spake. Whom therefore wil ye have? whom? *Donatus Acciaiolus* the *Florentine*, both more eloquent, then the rest, and better acquainted with you; who, if hee should appeare in place, and behold these Philosophers standing here with

Ci-

Cicero, he would perhaps thus accost them. Why are yee thus in an uprore, and perplexity, O yee Philosophers? why are ye thus distracted with severall opinions about *Summum Bonum*? What, do yee not know, how that all your jarring, and differing opinions may easily be reconciled by distinguishing? Have any of you wrote any thing concerning felicity or *Summum Bonum*, which (although it be clean contrary to all other opinions) yet may not be accounted true *in his kinde*? I lesse indeed

indeed wonder, that thou
 O *Cicero*, doest not un-
 derstand the Philoso-
 phers, for thou hadst no
 distinctions; Be not offen-
 ded with mee, I say thou
 wantest distinctions. O-
 therwise why doest thou
 teach in thy Books *de Fi-
 nibus*, as in thy first Book,
 that *Epicurus* placed *Sū-
 mum Bonum* in voluptu-
 ousnes, in the third Book;
 that *Zeno* assigned it to
 moral honesty; & in thy
 fifth Book, that *Aristotle*
 placed *Summum Bonum*
 in the comprehension &
 composition of all good
 things internal, and ex-
 B 5 ternal;

ternall; Why else didst thou refute the first opinion in the second Book, and the second opinion in thy fourth Book? Dost thou not understand Distinctions, how, and in what manner all these opinions may bee true in *their kinde*? For whereas *Epicurus* resolves Voluptuousnes to be *Summum Bonum*, hee means carnall Felicity; *Zeno* Vertue; he meanes Felicity simply; And whereas *Aristotle* ascribes *Summum Bonum* to united, and compacted good things, hee meanes added, or associated Felicity.

city. Why didst thou *Cicero* waste so much labour about confuting *Zeno's*, and *Epicurus* their opinions, when with one only distinction, they may easily be accorded? But (O *Aristotle!*) (whom I admire as the Philosophers God) what reason hadst thou so to calumniate *Plato's Ideas*, and to wrest his meaning, that even thy most favourable Interpreters do leave thee there? Thou wilt perhaps acknowledge this one fault of thine. But where is thy sharpe judgement become? Thinkest thou, that

that thine opinion cānot
 be true, unlesse *Plato* be
 confuted? I thou art wide
 all the World over For I
 in my life time taught, &
 thy *Zuingerus* after my
 death wrote, that thou &
Plato were both in a
 truth; for his Blessednesse
 was divine, and thine hu-
 mane, his was after this
 life, and thine in this life.
 What, it by distinguish-
 ing I do so reconcile their
 opinions, that differ from
 thine, and thine, which
 seems to contradict it self
 that there shall appear no
 difference at all? *Eusebius*
 teacheth, that Christians
 do

do place all their Blessed-
 nesse in the knowledge &
 worship of God; If wee
 should deny this, wee
 should be accounted im-
 pious; Therefore in thy
 behalf I thus distinguish.
 That is an heavenly Bles-
 sednesse, and thine a ci-
 vile Blessednesse, that is
 true in Divinity, and thine
 is true in Philosophy. *He-
 rillus* the Philosopher
 placed his *Summum Bo-
 num* in knowledge; this
 felicity of man consists in
 the minde onely; thy feli-
 city, so far forth, as it con-
 sists of body and minde.
 The *Stoicks* assigned te-
 licity

licity to vertue, and honesty ; this also is an active felicity ; but thine is both active and civill. Now forsooth thou mayst perceive, that externall good things are sometimes the necessary parts, sometimes not the parts , but the appurtenances of felicity. Here we make a medicine of simple felicity, & compacted felicity ; *Priamus* is not happy with an associated happinesse ; again *Priamus* is happy in misery with a single happinesse. One rub is yet behinde ; wheras in the first Booke of thine *Ethicks*, thou ascribest an happy

lite to men in action; and
 again in thy tenth Booke,
 thou ascribest it to men in
 contemplation ; We will
 decide the controversie ,
 we love not contentions ;
 Wee allow those active
 blessednesse , and these
 contemplative blessednes.
 And thus, *Aristotle*, thou
 see'st the sundry opinions
 of other Philosophers, &
 thine owne to be all true
 in *their kinde*. If *Donatus*
 should speake thus ,
 what answer doe you
 thinke those Ancients
 would make him ? If *Ho-*
race, *Zeno*, *Epicurus* and
Plato were present , they
 and

and all things else would
 rejoyce over him, & give
Donatus hearty thanks in
 the like Verses almost, as
 he gave *Damasippus*. Ho-
 rat lib. 2. Satyr. 3.

— *Dii te Donate Deaq;
 Rectum ob iudicium do-
 ment tonsore;
 Sed undè tam bene distin-
 guis?*

For thy right judgement
Donatus,
 The sexes both divine
 Give thee a Barbers bles-
 sing but
 Where hadst thou such
 fine distinctions?

Phi.

Philosophers would much wonder, that a foolish fellow understāds not, that these distinctions are frivolous by the very definition of *SUMMUM BONUM*; which is termed of all Philosophers the upshot of all things, as that, whereon all other good things depend, but Blessednesse it selfe is no where subsisting onely in G O D. *Cicero* would exclaime against the words and manners of these dolrish monsters, and tell them, that they had disgraced all Philosophy with their basenesse.

Thus

Thus would *Cicero* speak. Truly I doe not (*Donscotist*) account thee unlearned, as I have often done, nor brutish, as I have always done, but a witlesse mad man by thy distinctions. For certaine it is (although the *Donscotists* doe repine at it) that long ago I wrote upon the like subject, and I doe here again recite it; that it may very well be, that not one of so many severall opinions of Philosophers is true; for how is it possible that so many opinions, so much differing, & disagreeing bee all true?

Fire

Fire and water may sooner be reconciled together, than those opinions, which thou so strivest to compose. But O the times we live in! O the manners of men now adays!

*O fortunatam natam me
Consule Romam!*

O daughter Rome most fortunate, when I was Consul there!

I searched out the true Art of reasoning, and did apply it to the practice of Eloquence; but yee obtrude upon yong Scholars,

lars, I know not what, monstrous Distinctions, and Demonstrations in stead of true Logicke, I searched out Philosophy by the light of Nature, living creatures, plants, & the probable conjectures of God; yee for the most part search after nothing but certaine trifling conceits, of motion, time, infinite, empty matter, and privation; which you apply to no practice, but pul in pieces (as it were) with your disputations. I have declared the severall opinions of Philosophers concerning *Summum Bo-*

nium;

num ; I have confuted
 them that were false; I ap-
 proved the most proba-
 ble; but you have so trans-
 formed their Opinions
 with your *Medusean* sor-
 ceries of distinctions, that
 if you had pleaded with
 me at the bar, you might
 have maintained by your
 distinctions, that *Clodius*
 was at one and the same
 houre both at *Rome*, and
Teramo. But what doe I
 mean ? Let us let aside
Cicero and other Philoso-
 phers ; for what doe they
 here ? If they should
 come into our Schooles,
 they would bee so trou-
 bled

bled with distinctions, that they would suppose themselves to bee in *Epicurus* middle Worlds, and not in the Schools of the ancient Arts. Do but observe these distinctions, they will serve the turne very well in the Schooles in *Lent*. *Blessednesse*, divine, humane, civill, heavenly, simple, associated, active, contemplative, carnall, spirituall, in this life, after this life, according to man consisting of soule and body, and according to man subsisting of soule onely; (of soule onely? who is that? what? doe yee

yee aske? The Schollar
 must believe his Master.)
 So farre forth as man is
 of a simple substance, and
 a compound substance, in
 a *Philosophicall truth*, and
 in a *Theologicall truth*, &
 in his kinde; fiftene di-
 stinctions a very com-
 plect number of even, and
 odde; marke them well:
 But first of all let in his
 kinde be well noted; for
 when all fails, *in suo gene-
 re*, will never faile. Varro
 reports, that a man may
 collect 288 severall opi-
 nions, concerning *Sum-
 mum Bonum*. It is very
 strange, if they be not all
 true

true *in their kinde*. Rhetoricians contend, whether Rhetoriques proper end bee to perswade soundly, or to speake elegantly and neatly; what need they trouble themselves? each end is good *in his kinde*. Why do we make any difference between Arts and Sciences in their conclusions, for, to speake finely, to pronounce well, or to speake rudely, to perswade and not to perswade, are all Rhetoricall ends in their kinde. For, what is it to be in action, or contemplation, vertue, or volup-

luptuousnesse, the narrow
 path, or the broad path,
 doe they not all tend to
 life *in their kinde*? The
Canonists are hardly cen-
 sured, because they called
 the *Romish Bishop God*, as
 the *Romans* of yore called
 the Emperour *Domitian*
 so. If they had had any
 brains, they might have
 distinguished him to be a
 God *in his kinde*: A mur-
 thering God as *Mars*, or
 God of the *Romans*, as
Romulus, or God of this
 World, as *Sathan* is. Doe
 yee not thinke, that the
 Physician does comfort
 his sicke Patient well e-
 C nough,

nough, if he tell him, that
 hee is a sound man *in his*
kinde? Surely these fel-
 lowes are sharp-witted
 Logicians *in their kinde,*
 but simply they are wran-
 gling prating *Sophisters,*
 who like *Anstolycus,*

Candida de nigris, & de
candentibus atra.

The black to white, and
 white to black they
 turn.

They make miserable
 men of happy, and happy
 men of miserable. I would
 they had been appointed
 Iudges betwixt us, and
 the

the Couacell of *Trent*; I suppose they would have affirmed each Religion to be true in *his kinde*, that to a carnall man, and ours to a spirituall man. But lest some jesting companion may say, that I am fowly fallen out with distinctions, I must therefore distinguish distinctions, that I may resolve what distinctions are true, and learned, and what are false & foolish. I embrace learned and true distinctions, which are used in disputes; but I scorne, and reject those distinctions as false, and absurd, which

are propounded either simply , or *in his kinde*. But heere I would not have the authority of Distinguisheders objected unto me. For there are some, who, if you deny this unhappy Blessednesse to be true *in his kinde*, doe presently betake themselves to this thred-bare Maxime, *The Scholar must believe the Master*. Truly I do not conceive to what purpose they produce this, unlesse perhaps they will thus argue; therefore these felicities are *true in their kinde*. O wondrous witty ! You have hit the naile

naile on the head. Is this
a demonstration, because
it is? *Aristotle* himselte
could not more strongly
demonstrate.

— *Si Pergama dextra,
Defendi possent una hac
defensa fuissent.*

If Fates to *Troy* had
granted a defence,
This hand of mine had
beat the *Greeks* from
thence.

If demonstrations make
such thunder-claps, I have
done.

*Hostis habet muros, ruit
also à culmine Troia.*

The Enemy hath wonne
the walls, and
Troy comes tumbling
down.

But certainly the Schol-
ler must believe the Ma-
ster, for so says *Aristotle*;
And surely, he that teach-
eth must not lie, for so
says *Aristotle* also. If you
will observe *Aristotles*
law in teaching, unlesse I
keep the same also in lear-
ning, I shall transgresse.
But if you teach false do-
ctrines, which I ought
not

not to believe ; it is an absurd part in you to cōpell me to believe them. If you would have men believe what you teach, you must teach those things, which you ought to teach; if you will not discharge your duty in teaching, I will not discharge mine in the hearing; for oftentimes the Teachers authority is very prejudiciall to the Scholers profit. Thus said Cicero, I like not that *Pythagorean ipse dixit* in mens resolutions. But they that are bound must obey; what must, if thy commands be unjust? A
Scholar

Scholar must bee credulous; if you teach false doctrine? Hee that hath twice suffered shipwrack is but a fool to trust *Nep-
tune*. Wherefore if they will be ruled by mee; let them leave these poore shifts, and sticke fast to their surest refuge, as men use to doe in dangerous cases; namely, that they, which speak against *Ari-
stotle*, doe not understand *Aristotles* meaning. They think, perhaps, that *Ari-
stotle* was a juggler, which casts a mist before his Readers eyes. Do not we understand *Aristotles* mea-
ning?

ning? O poore shift! So *Cicero* reports of *Torquatus*, who, when *Epicurus* opinions were called in question, said, that Philosophers did not understand *Epicurus* meaning. Certaine *Pythagoreans* said, that when the Heavens are turned about, they make an admirable harmony, but men cannot heare it. In like manner *Democritus* said, that his subtile moates were dispersed through the frame of the whole universe, but all men did not perceive them. What were *Aristotles* slaves able

to understand him, and shall not we be able? *Dio* reports, that there is a certain cave at *Hierapolis* in *Asia*, whose vapours no living creatures, saving onely gelded men, are able to endure. Is not *Aristotles* stile like unto this Cave, whose favour, none but *Eunuchs*, that is, such as want the masculine liberty of judgement, and are *Aristotles* slaves can abide? it is even so. But perhaps they are like to that franticke fellow *Horatiansus*, who, the day after the publique playes were ended, would clap his

his hands in the Theater,
 & when his friends came
 running, and demanded
 the reason of his acclama-
 tions, seeing that no bo-
 dy acted; hee answered,
 that hee saw Actors,
 though they could not.
 These men surely see
 some strange things in *A-*
ristotles Theater, and doe
 applaud them, which wee
 cannot discern. But what
 if I can shew, that they
 themselves do not under-
 stand him but being blin-
 ded with a self-conceit of
Aristotles worth, as men
 distempered with some
 malady, doe with that
 fran-

franticke fellow imagine,
 that they see that, which
 they do not. And what if
 I proove unto you that
Cicero, Diogenes, Laertius,
 and *Alexander Aphrodi-*
sus himselfe do interpret
Aristotle, as I do? What
 if I shew those notable
 Champions and Lights
 of the Christian Church
 both the *Greek* and *Latine*
 Doctors, doe not onely so
 expound, but also confute
Aristotle? What refuge
 have they then? I know
 not what answer they wil
 make to *Cicero, Laertius,*
 and *Alexander*; unlesse
 perhaps they will say
 that

that credit is not to be given to examples ; at least wise, that the places cited, are but probable, not true.

And mee thinkes I smell what they will say of Christian Writers. They wil not (except I be much mistaken) deny, that those things, which so worthy men have wrote against *Aristotle* are true, and yet they will deny that *Aristotle* erred. How then can it be possible, that in this very point they write truly that *Aristotle* erred, & yet (say they) *Aristotle* erred not ? You shall heare : there is a twofold
Truth,

Truth ; a *Philosophicall Truth*, and a *Theologicall Truth*. *Aristotle* was in an error according to a *Theologicall Truth*, and in that sense he is blame worthy; but *Aristotle* erred not in a *Philosophicall Truth*, for in that sense hee could not bee mistaken without doubt, for hee is a miracle of Nature. What is this I heare ? A *Philosophicall Truth*? and a *Theologicall Truth* ? This is pulling in pices, not distinguishing. Now indeed, I nothing marvell at those men, who use to scoffe and deride the *simple Truth*, when
 their

their seeing who can
 hatch two *Truths* for
 one; as drunken men use
 to see two Lanthorns for
 one; and *Plautinus* found
 two Masters for one *Mes-*
seimus, and mad *Pentheus*
 beheld two *Suns* for one.
 They have so well profi-
 ted in the Art of wrang-
 ling, that they have quite
 forgotten how to dispute.
 For what is *Truth*? The
 Learned in the *Greeke*
 Tongue doe call *Verum*
 ἔστιν of the Verbe εἶναι, *i*
esse to be, because it is the
 same, which it is said to
 be. Therefore as Philoso-
 phers teach, that Contra-
 ries

ries cannot stand together
 at one, and the same time
 in the same subject; so the
 same Philosophers teach,
 that contradictories can-
 not both be true of one
 and the same thing. Is it
 not then a shame for our
Logicians to disable, and
 enervate the very first
 Principles of *Logicke*?
 For whereas *Aristotle* doth
 teach, that to affirm and
 deny the same thing not
 onely in the generall, but
 also in the particular must
 needs be cōtradictorious;
 these men do in very deed
 deny this truth, albeit
 they oppose a frivolous di-

distinction (like a Cloud
 against the Sunne, to ob-
 scure the truth. *Aristotles*
 felicity is not true felicity,
 this they grant to be true
 in Divinity; again *Aristo-
 tles* felicity is true felicity;
 this they will have to be
 true in Philosophy. O sil-
 ly *Epiphanius*, who didst
 reckon the errours of Phi-
 losophers amongst Here-
 sies! O simple *Iustin Mar-
 tyr*, to confute *Aristotles*
 opinions in so great a Vo-
 lume ! Did not they (silly
 men) know how to argue
 mayers in a philosophi-
 call truth, when they em-
 brace a divine truth? But

ô thou Apostle, *Paul* I
 am sorry for thee ! why
 dost thou dispute with
 the *Stoicks & Epicureans*
 at *Athens*, of the resurre-
 ction of the dead, and the
 life to come? It needs no
 controverſie at all. For al-
 though all Philosophers
 doe flatly deny the resur-
 rection of the body, yet
 it is in a philosophical
 truth; but thou *Paul* doſt
 affirme it in a *Theological*
truth, as thou haſt lear-
 ned of *Chriſt*. But why
 doſt thou diſſent from all
 Philosophers to no pur-
 poſe? Why doſt thou
 not permit the *Athenians*
 to

to believe Philosophers?
 Doeſt thou thinke they
 will the more hardly be-
 come Chriſtians for that?
 It is not reaſonable to al-
 low *Eusebians* the benefit
 of this diſtinction; For he
 was in an error. He knew
 not this twofold truth.
 Hee ſayes *Aristotle* doth
 impugne, and gainſay the
 Scriptures, in that hee did
 aſcribe felicity to the ex-
 ternall welfare of the bo-
 dy in that hee ſaid that
 Gods Providence exten-
 ded not to every ſubluna-
 ry thing; in that hee ſaid
 the World was eternall,
 not created, and that the
 ſoule

soule of man was not e-
 ternall but mortall. *Euse-*
bius affirms, that in all
 these points *Aristotles* o-
 pinions are flat against
 the Scriptures. Thou art
 mistaken *Eusebius* ! *Ari-*
stotle doth not thwart the
 Scriptures. Thou must
 learne to distinguish be-
 twene a *Philosophicall*
Truth, and a *Theologicall*
Truth. Come hither *Am-*
brose, come *Augustine*,
 come all the rest of *Do-*
ctors, and learne of our
Philosophers, that there is
 one Truth in Divinity, &
 another Truth in Philo-
 sophy. They do Philoso-
 phers

phers much wrong. *Plu-*
tarch reports, how that
 one bid a Painters boy
 who had painted a Cock
 ill-favouredly to chase a-
 way all right Cocks from
 his picture. Those men
 that doe alienate divine
 Truth, doe the very same
 thing. Yet if these men
 had bin Painters, I doubt
 not, but they would have
 distinguished, that they
 had painted well accor-
 ding to the truth of the
 Picture, though not ac-
 cording to the truth of
 the Cocks nature. But as
Tiridates King of *Arme-*
nia called that wicked
 Wretch

Wretch *Nero* his God;
 So *Aristotles* Patrons, do
 ascribe the name of Truth
 to the vaine Opinion of
 Philosophy. Which if it
 be once granted, what can
 be so absurd, but it may
 be defended, or what so
 false, but it may be pro-
 ved, either with an *Epicu-
 rean*, *Platonick*, *Stoick*,
 or *Turkish* Truth; or with
 a *Papisticall*, or *Hereticall*
 Truth; to cōclude, which
 way not? And in this
 manner, as *Democritus*
 not satisfied with the opi-
 nion of one World, drea-
 med of infinite Worlds;
 so we not contented with
 one

one truth, shall conceive
 innumerable truths of
 our owne braine. But this
 will be the issue of all at
 last in despite of Philo-
 sophers, that as *Varro*
 reckons up 30000 Gods
 amongst the *Gentiles*,
 when indeed there was
 but one onely; even so,
 when they have forged
 30000 Truths, they shall
 finde but one only, and
 that is the simple Truth,
 which they so deride.
 Here before I proceed a-
 ny further, lest these
 things perhaps exami-
 ned, which I have allea-
 ged (and I very gladly
 desire

desire they may be) are
 not to be found in *Euse-
 bius*, which I have cited
 out of *Eusebius*; yee shall
 understand, that they are
 not to be found in the La-
 tine *Eusebius*. *Trapezun-
 tius*, who was *Aristotles*
 great friend, translated
Eusebius his Books *de En-
 angelica preparatione*
 into the Latine tongue.
 Fourteene of his Books,
 which contain a confuta-
 tion of Heathens and
 Philosphers, *Trapezun-
 tius* translated into Latin,
 but as for his fifteenth
 Booke, which *Eusebius*
 wrote almost altogether
 against

against *Aristotles* errours,
 as concerning mans Feli-
 city, the Worlds Eterni-
 ty, the Providence of
 God, and the Souls Mor-
 tality, *Trapezuntius* ne-
 ver medled with that.
 Therefore lest any man,
 being deceived with the
 Table of the Booke, doe
 traduce me, ye shall know
 that Latine *Eusebius de*
Evangelica prapARATIONe
 wants the fifteenth Book,
 in which are cōtained the
 things by me alleaged If
 any will look for it, hee
 may finde it in the *Greeke*
Copy. Study therefore the
Greek tongue, that ye may
 be able to discern the cras-
 tineffe

tinesse of Interpreters,
 which is too frequent in
 prophane writings, but
 chiefly in the Scriptures.
 What *Eusebius* thought
 fit to write for the advan-
 tage of the *Christiā faith*,
Trapezuntius thought
 not fit to be expounded,
 because it weakned *Ari-
 stotles* credit. How much
 worse then hee, are our
 men in these dayes, who,
 fearing lest they should
 favour too much of *Chri-
 stianity*, desire to heare
 young Striplings speake
 finely, and to defend by
 arguments, points repug-
 nant to godlines, but are
 loth to hear those things,
 which

which are consonant to
godlinesse. And yet they
love Piety, they love Re-
ligion, So, I think, as the
Ape loves her puppies, or
as *Inno* loved *Hercules* ;
They love exceedingly;
they kill with loving;
They love, as *Thais* loved
Phadria.

*Miserapra amore exclu-
sit hunc foras,*

Shee poor soule for ve-
ry love hath shut him
out of doores.

Let us speak like Phi-
losophers (say they)

D 2 when

when we dispute, when
 wee declaime. I had
 thought yee had rather
 have spoken like Christi-
 ans. Are you to be saved,
 redeemed and judged of
 a Philosopher? were you
 initiated in the Mysteries
 of Philosophers? But
 what does this concerne
 us say they? Wee may
 speak as Philosophers, we
 are not Divines yet. Di-
 vines? It is a womans
 priviledge to say what she
 list; for without doubt
 they will never bee Di-
 vines, unlesse perhaps
 they be Popes, as (some
 say) *Isane* was of yore;
 and

and albeis they may bee
 such, they may not bee
 Divines for all that. But
 why do they separate the
 bounds of Divinity and
 Philosophy, like the Bor-
 ders of *England* and *Scot-*
land? I thinke this was
 the Deputies doing. But
 yet we may speak as Phi-
 losophers. What? as *Dia-*
goras, when hee denied
 there was a God? as *Pro-*
tagoras, when hee doub-
 ted whether there was a
 God or no? as *Aristotle*,
 when hee takes away
 Providence from God?
 These are the words of
 Atheists. What then? as

Plato, when hee sets up a
 Purgatory? or *Porphyrius*,
 who sayes that *Angels* are
 to be worshipped? or as
Aristotle, when he teach-
 eth *Free-will*? Let *Pa-
 pists* picke out such stuffe
 for themselves. What
 then? shall we say with
Epicurus that the soule is
 mortall? with *Aristippus*,
 that *Pleasure* is *Summum
 Bonum*? or with *Plato*
 that a mutuall Participa-
 tion of Wives is to be to-
 lerated? No, wee allow
 none of these? But wee
 would have *Declamati-
 ons*, not *Sermons*. What
 is a *Declamation*? Is it to
 deny

deny that to be a *Poeme*,
 which wants fabulous
 matter? or shall not that
 be called a *Declamation*,
 which is not stuffed with
 impiety? If such are no
 better, than base Strump-
 ets, which esteeme no-
 thing wittily spoken, but
 that which is obscene;
 what kinde of Philoso-
 phers are they which ac-
 count nothing spoken O-
 rator-like, but that which
 is prophane? But wee
 would heare Philosophi-
 call points. If they be true
 and good they dissent not
 from holy things. If they
 bee naught and untrue,
 what

what are they to be esteemed? The *Persians* thought it a great fault in a childe, either to lie, or speak corruptly ; Do yee make our Christian Youth worse then the Heathen? would you not have us speak as Philosophers ? I would have you speak like wise-men, not like the ignorant and unlearned. I call them wise men, who propound true matters, and them ignorant , who teach untruths. For Philosophy is the study of Wisdome ; Wisdome comprehends the knowledge of Divine and Human things; more-
over

over knowledge is of true things; & therupon those things onely, which are said to be true, deserve the name of Philosophy. For Philosophers are not Philosophers, when they digresse from the truth. But because the name of Philosophy is commonly ascribed to the opinions of Philosophers, whether true or false, and not to true wilddome; yee ought to remember what the Apostle warnes you to take heed of, *Lest any man spoile you through Philosophy. Coloss. 2. 8.* For there are some amongst us now

D 5 adayes,

adayes, who maintaining
most pernicious errours
contrary both to reason
and religion, call it Philo-
sophy.

*Nescia furtivæ Dido me-
ditatur amores,
Conjugium vocat hoc, pra-
texit nomine culpam.*

On amorous thefts runs
Dido's blinded minde,
To hide her fault shee
W. dlocks cloak doth
finde.

She called it marriage,
but she committed adul-
tery ; They call it Philo-
sophy,

sophy, but they do defend impiety. You must not imitate *Caracalla Caesar*, who was so in love with the very name of *Alexander*, that he was much offended, that a base Russian (whose name was *Alexander*) was arraigned before him. Dost thou accuse *Alexander* (said he) hold thy peace, or else woe be to thee. Take yee heed, lest by loving the name of Philosophy, yee entertain Philosophers errors. He accused *Alexander*, but yet a Russian; I reject Philosophy, yet that which is erroneous. But
some

some (like *Caracalla*) will
 say to mee; What dost
 thou condemne Philoso-
 phy? hold thy tongue of
 Philosophy, or else thou
 shalt heare ill news. I care
 not for bad dealing from
 bad men; I account not
 reputation to be *Summum*
Bonum. I doe admonish
 you againe, and againe, to
 take heed of Philosophy.
 What admonitions the
 Apostle, and ancient Fa-
 thers have given, what
 the learned of later times
 have continually admo-
 nished you of, both by
 precepts and examples,
 that doe I likewise. Thus
 doth

doth *Lactantius* often
 presse, and repeate, that
 Philosophy is false, and
 frivolous; The *Philoso-
 phers* could speak wel like
 learned men, but they
 could not speake truly,
 because they were not in-
 structed by him who was
Puissant in Truth. So
 said *Eusebius*, that *Philo-
 sophers* erred from the
 truth, that *Philosophy* was
 stuffed full of vaine con-
 jectures, divers errors, and
 trifling toyes. Thus *Ter-
 tullian* said, that Heresies
 were suborned and sup-
 ported by the Philoso-
 phy of *Plato*, the *Stoicks*,
 Epi-

Epicurus, Heraclitus, Zeno, and *Aristotle*; & that Heresies did spring, and spread from Secular Learning. What shall I recite *Iustine Martyr, Saint Ambrose, Saint Augustine,* and the rest, who doe frequently, and vehemently urge the same opinion? What shall I say of later Writers, as *Ludovicus Vives, Picus Mirandola, Hieronymus Savanorola*? which three most learned men doe tell us with one consent, that they must be very warily perused; who are they? I say not Philosophers, but *Aristotle* and

and *Plato* the *Princes of Philosophers*. Why so? becaule *Aristotle* makes men ungodly, and *Plato* superstitious. Doe ye desire examples? *Pomponatius* became a wretched man by listning too much to *Aristotle*; and *Ficinus* became superstitious from the *Platonickall* dreames of Spirits. Many pestilent errours, first entred into the Churches of Christians, & continued there a long time, (yea, and at this day doe spoile them) from the errours of *Plato's* and *Aristotles* Philosophy. And is the world
be.

bewitched still, with the
 delusions of Satan, that
 Christians will defend
 Philosophers errors in
 publike Assemblies with
 idle and rotten distinctions?
 They little thinke,
 that by this abominable
 custome, it is come to
 passe, that the Christian
 Faith hath not residence
 in the hearts, but in the
 Temples of Christians,
 and not there sometimes.
 O what a difference is be-
 twixt even the Heathens,
 and us Christians? *Ari-*
stotle forlooke his Master
Plato to uphold his owne
 errors, and wee will not
 for-

forlake *Aristotle*, that we may defend Gods Truth. *Virgil* gathered gold out of the dunghil of *Ennius*; and shall we scrape together stinking filth out of the Philosophers Storehouse? *Isocrates* calleth speech the image of the minde; *Democritus* calls it the shadow of workmanship; shall we imagine that our thoughts and actions are agreeable to Christianity, if we speake as Heathens? Wickedly and falsely spake those filthy Poets.

Vita

*Vita verecunda est ; Musa
jocosa mea est ;
Lasciva est nobis pagi-
na, vita proba.*

Demure my life, though
merry be my Muse,
An honest life lascivi-
ous lines may use,

*Castum esse decet pium.
Poëtam ipsum,
Versu suū nihil necesse
est.*

A Poet himselſe devout
and chaste must be,
That his Verse bee so,
there's no necessity.

Well

Well said *Socrates*; such
as the minde is, such is
thy speech. Speech is the
badge of the minde. Is
thy speech corrupt? thy
thoughts are impure. A
prophane tongue, and a
true Christian will never
agree. What pains Chri-
stians bestow in the
Church, Philosophers
destroy in the Hall. Beate
downe the affections as
much as you can, and lop
off the sprouts, yet they
will spring again, quench
the firebrands, yet they
will kindle againe. Yee
should inure your selves
from tender age to the
best

best things ; Children ought to be instructed in sound, and true opinions even from their infancy. There is no time, place, or occasion allotted for naughtinesse. There is no doubt, but *Julian* the Apostate, (who had his education from the Emperour *Constantine*) heard many Sermons in the CHURCH, but those private Conferences at home with that decaying *Libanius* instilled into his minde more naughtinesse, than all the Sermons hee heard could expell. *Nero* heard many
no-

notable precepts of his
 Master *Seneca*; but thole
 flattering wordes, *All*
things are lawfull for a
Prince, marred all those
 Precepts. Deceive not
 your selves, *One sparke of*
fire is able to kindle more
Gunpowder, than all the
Ocean can quench. Concu-
 piscence is so deeply roo-
 ted in us, that as it is easi-
 ly kindled like Gunpow-
 der, so it more contagi-
 ously rageth. Take heed
 of the flame, yea, the
 sparks of this fire. What
 doe our Philosophers an-
 swer to this? Surely they
 laugh at my simplicitie,
 who

who require Godli-
 nesse , and Christiani-
 tie in their Studies.
 What have wee to doe
 (say they) with this
 over-busie godlinesse and
 Holinesse ? Wee leave
 that to Divines , let
 them preach CHRIST
 devoutly , What have
 wee Philosophers to doe
 with Divinitie ? It is
 not our profession. Let
 us speake like *Aristotle*,
 like Philosophers. For
 whereas the Apostle
 commands the CO-
 LOSSIANS to be-
 ware , lest they be de-
 ceived through Philoso-
 phy,

phy, that (say they)
 belongs not to all Chri-
 stians, but onely to Di-
 vines. It is written in-
 deed unto the Co-
 L O S S I A N S, and
 Geographers say, that
 C O L O S S U S was a
 Citie, but C O L O S S æ
 (without doubt) was a
 Divinitie Schoole; or
 at least-wise because it
 is written unto Christi-
 ans, it is an advice, not a
 precept; of which sort
 there are some things in
 the Gospell, which are
 not prescribed to all, but
 to compleate Christians;
 as the Expositors of *Ari-
 stotles* Moralls do teach.
 But shall

shall we leave off the old
want of detending *Ari-
stotle* , whom the most
learned of the Vniversi-
ties have so long time
highly esteemed? nay, we
will rather with the *Au-
gustinians* maintain all *A-
ristotles* sayings even a-
gainst the superstitious
Stoickes , according to
a Philosophicall truth,
not according to a Di-
vine Truth , not by the
light of Faith, but of Rea-
son, so farre forth as wee
are Philosophers , not as
we are Christians. Thus
do these men in their cups
bragge, and brave it out,
though not perhaps in
these

these very same words, yet in the same sense. But I would advise these men to consider, that since they will live like Philosophers, let them take heed, that they die not Pagans. A certain plain Country fellow seeing a noble man of *Germany* clad in armour in the morning, like a General of the field, and with his Mitre like a Prelate in the Church at evening, asked one of his servants, why his Lord and Master did sometimes weare an Helmet, & sometimes a Mitre; he answered, because he was both

E

a

a Prince , and Bishop
of a City. A Prince,
and a Bishop said the
Country man? I pray
you (Sir) tell mee , if
the Prince goe to Hell,
whither shall the Bi-
s H O P goe ? If I had so
much authoritie as the
Countryman , I would
aske these Philosophers,
and these *Centaure Chri-
stians*, both men & mon-
sters, these *Hermaphro-
dites* both men and wo-
men , or rather neither ,
who speake impiously
as Philosophers in the
Schooles, and bolily in
the Church like Christi-
ans,

ans, what thinke you will
 become of the Christian,
 if the Philosopher bee
 thrust down to Hell? Let
 no body wrest my words
 otherwise, than I mean; I
 know not how it may fall
 out, that I may hereafter
 lay the fault upon your
 tongues, seeing that those
 things, which I have spo-
 ken true, through your
 misreporting them, may
 be accounted false. I have
 at the last bid farewell to
 obscene Poets, such as
 (for the most part) are not
 to be taught to children.
 I have fetched this out of
 Saint *Augustine* in his

Confessions who aver-
 reth *Terence* expressly not
 worthy to be read, and
 blame such Grammarians
 as expound him. If this
 seemes absurd to them,
 why doe they finde fault
 with mee? let them finde
 fault with Saint *Augu-
 stine*. But let no man so
 mistake my meaning, as
 though I condemned the
 reading of all Poets; as
 though I should say, be-
 cause children must be fed
 with milke, not with
 flesh, some Butcher, or o-
 ther should inferre, that I
 spake against eating of
 flesh absolutely. Now if
 it

it bee reported againe to Butchers that my demand was, what will become of the Christian, when the Philosopher is thrust downe to Hell; My answer is this to Butchers, that I speake of Philosophers in the same sense, that *Tertullian* did; *What likenesse is there between a Philosopher and a Christian? What hath Athens to do with Ierusalem? an Vniversitie with the Church? or what have Heretiques to doe with Christians?* He calls Philosophers Heretiques. He was never acquainted

with this absurde distinction of a Philosophicall truth, and a divine truth; but he calls Philosophers Hereticks. He complains, that Philosophy hath bin many sundry ways distributed into Heresies, by the industry and labour of Philosophizing Fellows, which have corrupted the truth in the Church. What hath *Ashens* to doe with *Ierusalem*? an Vniversity with the Church, or Hereticks with Christians? And yet shall any man marvell, why I am of opinion, that it is dangerous to speake like

like Philosophers ? Men speaking as Philosophers have long agoe infected the *Greeke Church*, and almost all *Europe* with divers errours. Men speaking as Philosophers have in our dayes polluted all *Italy* (would to God it were but *Italy* only) with most noysome opinions. Those two most vild and gracelesse men (if they may be called men) *Cornelius Agrippa*, and *Nicholas Machiavell* speak as *Philosophers*, of whom, the one in his naturall, the other in his Morall Philosophy have disgorged

ged such Lessons.

*Qualia credibile est rictu
ructasse trisauri,
Cerberon, & Stygii mon.
stra tremenda lacus.*

As if the Stygian Lake,
or three chopt Cerbe-
rus,

Had spued their mon-
strous ugly filth on us.

Pomponatius, and *Car-
danus* spake as *Philoso-
phers*, whereof the one
wrote that cursed Trea-
tise of the Souls mortali-
ty, the other broached
many impious errours in
his

his subtilties. I deny not, but they are both confuted, *Pomponatius* sleightly by *Contarenius*, & *Cardane* soundly and thoroughly by *Scaliger*. But how many in the meane time have they spoiled with their philosophicall sentences? Poison hurteth moe, then the Medicine helpeth; neither are all cured, that are poysoned. And is any man so foolish to seeke to bee wounded, that he may be cured? What then will some say, doe you forbid the reading of prophane matters, lest men be cor-

E 5 rupted

rupted thereby? Shall we
 not reade *Aristotle, Plato,*
Cicero, Demosthenes? Shall
 wee not attaine to the
 knowledge of Historie,
 Philosophy, Eloquence?
 And hereupon *Philoso-*
phers will amplifie, that
 a thing is not to be reje-
 cted for the abuse of it.
 Fields are drowned with
 waters; Houses are con-
 sumed with fire, the earth
 is scorched with the Sun,
 men are spoiled by build-
 ings, and yet for all this
 water, fire, the Sun, hou-
 ses and buildings are ne-
 cessary. I would not have
 the thing it selfe, but the
 abuse

abuse thereof abolished,
and the proper use thereof
restored again. I doe not
say, that hee offendeth
that reades profane Au-
thors, so that he doe but
lightly passe them over;
but this I take to be sin-
full, when profane things
are believed; for then art
thou foyled, when thou
givest credit to them.
And in that case, I hold
it dangerous to defend
them; for therby perhaps
thou hurtest others, or
else art hurt thy self. Thou
must also take heed not
onely what thou defen-
dest, but also what, and in
what

what manner thou readeſt ; For although thou doeſt but touch thoſe things, that thou readeſt, yet be not ſo careleſſe; for many things, but touched doe hurt, and ſometimes kil. Saint *Auguſtine* makes mention of a little Fly called a *Cynips*, which is of ſo ſmall a ſubſtance, that, unleſſe you be very ſharp-ſighted, you cannot diſcern her, yet when ſhee faſtens on you, ſhee will ſting ſoundly, ſo that ſhee, that you could not perceiue cōming to ſting, you ſhall too late repent her ſtinging. But if your
judge.

Judgements bee not so
 sharp-sighted, to discern
 those, which I call the
 stings of philosophy, yet
 know, that Philosophy is
 a *Cynips*, which uses to
 sting heedlesse men; feele
 it not after it is too late.
 The veriest foole that is
 learns wit after a shrewd
 turn. The byting of an
 Aspe procureth a most
 sweet sleep, insomuch that
 one cannot be sensible of
 death approaching, but it
 is a deadly sleepe at last.
 Enjoy thy sweete sleepe
Cleopatra, I envie thee
 not, for thine Aspes by-
 ting: I will propose to
 you

you *Ieromes* opinion set
 downe in his Epistle to
Damasus concerning the
 Prodigall sonne; it is in-
 deed rejected of the per-
 tinacious, but embraced
 of the wiser sort, and is
 very necessary for al sorts
 of men. *Ieromes* words
 are these, Even as it was
 lawfull for the Iewes, if
 they had gotten a beauti-
 full woman captive, to take
 her to wife upon this con-
 dition, that first her head
 should be shaven, her nails
 pared, & her captive gar-
 ments cast away; In like
 manner, it may be lawfull
 for Christians to use Philo-
 sophers,

sophers, and looks of Secular Learning, -but with this condition, that whatsoever they finde in them, that is profitable and usefull, they convert it to Christian doctrine, and do, as it were, shave off, and pare away all superfluous stuffe concerning Idols, love and carnal cares of the world. And lest any should cavill and say, that those things, which wee ought to believe, appertain to faith, and yet men are not for all that forbidden to talke as Heathens; *Ierome* proceeds, (His meaning is not of such as
 speake

speake profanely, but of
 such as read profane mat-
 ters.) Neither let us flatter
 our selves (saith hee) al-
 though wee do not believe
 those things which are
 written, when others con-
 sciences are wounded; and
 wee may be thought to ap-
 proove those things wee
 reade, when we do not re-
 prove them. If any will
 further object, that these
 things are written to the
 Bishop, or else they are to
 be understood of deeds,
 and actions; let him know
 that *Jerome* speaks also of
 words; yea, of all Chri-
 stians in generall. For hee
 an-

annexeth, *Farre* be it from
 a *Christians* mouth to ut-
 ter omnipotent love, so
 helpe *Hercules*, so help me
Castor, and such like ra-
 ther bug-bears, than di-
 vine powers. Therefore
 whosoever shall at any
 time utter such idle
 words, hee is not to be
 allowed in that. Marke
 what *Ierome* sayes, *farre*
 be it from a *Christians*
 mouth to utter *Omnipo-*
tent love, so help me *Her-*
cules, or *Castor*, and such
 like rather bug-bears, than
 deities. What shal we not
 name the immortal gods,
 not *Iupiter*? What, not
 in

in verbe? not in our talke?
 not when wee declayme,
 or dispute? Why do yee
 aske mee? *Augustine* re-
 proves it, *Ierome* abhors
 it. Far be it from a Chri-
 stian to speak thus. And
 if the most excellent men
 have been so strict about
 trifling words, let our wit-
 lesse youngsters at length
 leave off their railing in e-
 very place where they
 come, that there are some
 upstarts of a new opini-
 on, who would neither
 have others to defend *A-*
ristotle in all points, nor
 yet wil defend him them-
 selves. O hainous fact!
 My

My neighbour *Q. Tubero* doth advertise thee *C. Caesar* of a crime never heard of before, *Q. Ligarius* is gone into *Africa*. That which all the Ancients both sacred and prophane, *Greeks, Latines, Christians, and Heathens* have freely done, that which the most learned amongst later Writers of *Logicke, Rhetoricke, and Philosophie* both naturall and morall, have not onely done themselves, but taught others to doe so, (because men by nature, Philosophers by truth, discreet men by reason, wise

wise men by piety, and
 Christians by religion are
 not perswaded, but com-
 manded; not intreated,
 but compelled) some sa-
 tious fellowes, who ac-
 cuse *Aristotle* of many
 grosse errors (although
 hee alone of all men the
 the *Pope* excepted could
 not erre) have appeached
 us of a new crime never
 before heard of till now.
 What shall wee do ther-
 fore? Whither shall wee
 turn our selves? shall wee
 fall to reasoning? But it
 cannot be possibly that
 ever *Aristotle* should be
 refuted by arguments;
 no

no, although hee should
 speake Contradictories.
 Shall wee flie to authori-
 tie? You object modern
 Writers, *Vives, Ramus,*
Taleus, Martyr; these are
 either unlearned, or
 proud. If you presse us
 with ancient Fathers, as
Eusebius, Augustine, Ter-
tullian, Ierome, they doe
 not condemne us, but the
 Heathens. If you alleage
 the Schools of *Germany,*
 and *Switzerland* (who
 have reformed the man-
 ner of teaching Philoso-
 phy with Religion,) they
 will be thought of some
 to have dealt superstiti-
 ously

ously in this point ; although I doubt not, that learned judgements are nothing at all mooved with these petty cavils, yet to give al men satisfaction, if I can) not insisting upon these arguments, which they are wont to jest at) I will produce certain witnesses, so fresh in memory, that have observed this manner of teaching , men so well practised in Letters , that doubtesse they have been well versed in it. They are by place , and authoritie *Bishops* at least, for number almost two hundred ;
 name-

namely the whole general
 Council of *Lateran*
 held at *Rome* within lesse,
 then these sixtie yeeres.
 Marke I pray you dili-
 gently what I alleage, for
 it is a place most worthy
 your observation, and it
 is extant in the third Vo-
 lume of Councils in the
Lateran Council under
Leo the tenth, the eighth
 Session; if any be desirous,
 hee may see this more at
 large, which I doe but
 point at. About that time,
 when the Professors of
Aristotle in the Vniversi-
 ties had prevailed thus
 farre, that they defended
 by

by *Aristotle* the soule to be mortall, at least wise in a philosophicall sense (otherwise perhaps, then *Aristotle* himself meant) because that Commentator *Averroes* thought, that *Aristotle* meant so; it was declared by the *Lateran* Councell, That certain pernicious errors, alwayes abhorred of the faithfull, were sowed in the Lords field by that contagious Contriver of all mischief, and amongst the rest, that the soule of man is mortall; which whosoever shall affirme, so be true, are taxed by that
 Conn.

Counsell for rash and
 unadvised Philosophers.
 And no more but so?
 yea, they are all con-
 demned, that doe af-
 firme, or once questi-
 on it. True may some
 say according to Divini-
 ty; nay, but they are con-
 demned, whosoever doe
 avouch it to be true even
 in Philosophy; I say
 Philosophy; for it is ex-
 pressly named in the De-
 cree. Heare the generall
 Decree annexed. Foras-
 much as truth can in
 no wise bee opposite to
 truth, wee doe resolve,
 that every assertion con-
 F trary

trary to the Christian faith
 is altogether false; and we
 doe straightly forbid all o-
 thers to conclude other-
 wise. And wee doe decree,
 that all persons, who doe
 pertinaciously mayntaine
 this error, are to be taken
 heed of, and punished as
 breeders and dispensers
 of damnable heresies, and
 to be hated and abhorred
 in all points, as Hereticks
 and Infidels, who go about
 to extinguish the Catho-
 like faith. You heare, that
 our rash-heady Philoso-
 phers are pronounced by
 a generall Councell to be
 hated and abhorred as
 He-

Heretickes and Infideis. But now (lest they might seem onely to make a decree against the defence of *Aristotles* errors) they enjoin further, that they be not onely not defended, but also, that they be strongly opposed, and rejected. Which, let them well consider, who have the charge of Philosophicall disputations; for thus it follows in the Decree. *We straightly charge and command all Professors of Philosophy in Universities and publique Readers elsewhere, that when they read, or expound to their*

hearers the points of Philosophy, which are contrary to the true faith, as of the soules mortality, the worlds eternity or such like opinions, that to their uttermost power, they vindicate the truth of Christian Religion from such errours, and explain it to their hearers, and (as much as they can) both by doctrine and exhortation root out, and confute these arguments of Philosophers, seeing they may be easily confuted. Thus ye have the Decree, the curse is denounced against all the violaters thereof. And this Decree was

was not ratified by a few,
 but by the whole Coun-
 cell in generall; saving
 onely worshipfull Master
Thomas Superintendent
 of the Preachers Order
 did not approve it. He, as
 it seems, more favouring
Aristotle, then Piety, said
 that the second part of
 the Decree did not please
 him, wherein it was enjoyned
 that Philosphers
 should openly teach, and
 instruct their Auditories
 in the true Faith. Now
 then let it seeme doubtfull
 (if it be possible) whe-
 ther the conceit of one
 onely Master *Thomas* a

younger Brother of the Preachers Order, or the Decree of the general *Lateral* Coūcel ratified with an execration annexed, is to be preferred. Moreover, if the *Lateral* Coūcel, if the *Romish* Bishop, if the Cardinals themselves of the *Romish* Church (many chief points of whose Religion rather agrees with *Aristotle*, and the Philosophers, than with Christ, and his Apostles) doe denounce a Curse against all such, as shall affirme *Aristotles* opinions dissenting from Christ to be true, though in a philosophicall sense, what will become of us thinke

you, who have taken up-
on us the profession of
pure Religiō purged from
Superstition, freed from
the rotten devices of men,
and cleansed from the
drosse and dregs of all er-
rours? I omit the pressing
of this point in the *Ny-
cene* Assembly of Cardi-
nals appointed for that
purpose; They held it a
great abuse, and a matter
of dangerous cōsequence
for Philosophers to
broach impieties in pub-
lique Schools, and not to
discover how weak the
light of nature is to dis-
course of God, the world,
and such like arguments,
and

and in all their disputations not to make piety their chiefest ayme. I presse not the opinion of sworne Witnesses thole Cardinals, *Sadoles, Contrerius, Poole*; I stick to the *Laterane* Councels Decree. Whosoever therefore affirmeth it to be true but in a philosophical sense, that the soule is mortall, or that the world is eternall, if he feare God, let him know, that hee grievously prophanes Gods Name, when the authority of his Word is disabled, either in jest, or in earnest. If hee be a Papist,

pist, let him know, that
 he is pronounced an ex-
 crable Heretick, and Infi-
 dell, lyable to a Curse, and
 delivered up to Satan, by
 the Romish Bishop, and
 the *Lateran* Councell: if
 hee be an Atheist, let him
 take his liberty of philo-
 sophizing, defend his di-
 stinctions, and what hee
 list; I forbid him not. To
 all others, whether they
 are godly, or seeme to be
 so, what I say of the
 Worlds Eternity, or the
 Souls Mortalitie, I say the
 same of all other questi-
 ons, which dissent from
 Christian godlinesse (a-

mongst which is *Aristo-
sles* opinion of *Blessednes*,
condemned by the judg-
ment of *Eusebius*, *Lactan-
tius*, *Augustine*, *Ambrose*,
Gregory Nyssen, *Nazian-
zene*, and many other
most learned men :) Let
them look to it, which de-
fend it. Let Philosophers
distinguish the *Sorbonists*
barke, *Epicureans* rage,
Machiavilians scoffe,
the Truth is conquerer;
They themselves totter,
and shake, fall and rot, but
the Truth will triumph
Truth (like the *Palme-
tree*) the more it is kept
downe, the more it flou-
risheth

riseth, and by how much
 the more forcibly it is
 bended down-wards, by
 so much the more vigo-
 rously it reflecteth up-
 wards. The Sun oftentimes
 is darkned, but that dark-
 nesse is discusset. *Proser-*
pines golden branches are
broke off, but they spring
again; Truth may be pres-
sed, but it cannot be op-
pressed. But if any Novice
 in Philosophy be offen-
 ded at these things, which
 are truly uttered (neither
 can it bee expected but
 some will take offence at
 them) let him not like a
Momus backbite in a cor-
 ner,

ner, or maliciously tra-
 duce this, or that thing,
 which I have spoken, but
 let him refute mine Ora-
 tion. He shall not need to
 goe to the *Augustinian*
 Monkes, let him write
 within his owne walls;
 Words are but winde,
 writings will stick by it,
 let the learned judge. I
 will most willingly give
 him a copy of mine Ora-
 tion. And so I doe hear-
 tily againe, and againe
 intreat the *Aristotelians*,
 if they have any conf-
 dēce in their cause, if they
 beare any true affection
 either to *Aristotle*, or Phi-
 losophy, or the Truth,
 mine

that they will confute
mine opinions. If they
cannot doe it (for I doubt
not of their good will to
do it) let them leave their
wonted obstinacie, and
yield to the truth. Let
them not object, they are
not suffered to speak their
minds openly, they have
place enough to write
their mindes, and that
they may do more freely,
and upon better delibera-
tion. I acknowledge
mine own weaknesse, no
man more, but strong is
the Truth. I doe not so
much distrust my selfe, as
I trust to my Cause. A
very child may mayntain

a good cause ; but *Cicero* himself is not a sufficient Patron for a bad cause. But I would wish them to provide new distinctions ; for these, which I have handled, have been oftner boyled, than the Colewort in the Proverbe, not twice, but a thousand times, which the stomach of *Polyphemus* himself is not able to digest, so that it is no mervaile our Schollers are sicke so often, when they are crammed with such distinctions. If any more sober minded hath either not understood, or
not

not approoved what according to mine abilitie I rather pointed at, than explained, by reason of the shortnesse of the time, I intreat him to come to mee; hee shall finde mee most ready to teach what I know, or to learn what I know not: We do not all know all things, I may erre, I am willing to be instructed. This onely I crave, that no man doe rashly carpe at what is done; I neither contemne nor condemne the studie of Philosophy. But I see a deeper wound concealed. There are some in
whose

whose hearts impious
 profanenes is so fast roo-
 ted, that they make piety
 not onely to seeme harsh
 and unfavoury to others,
 but to be rejected and vi-
 lified by themselves. Tru-
 ly as Saint *Augustine*
 wrote long agoe (*that the*
enemies of grace lay con-
ced under the name of na-
ture) so it may be as truly
 said in our times, that the
 enemies of the Faith lie
 couched under the name
 of Philosophy: I know
 indeed there are many
 that erre through lack of
 knowledge, but I mean
 the obstinate, and perti-
 nacious

nacious Patrons of Phi-
 losophy; of whom would
 to God that were untruly
 spoken, which I here
 speak againe with griefe,
The enemies of the faith
lie couched under the
name of Philosophy. I shall
 be thought of some to be
 their enemy, now I have
 rub'd their soares > So
 mad *Orestes* in *Euripides*
 called his sister *Electra* a
 Fury of Hell, because she
 tied him fast in his bed,
 lest hee should run mad;
 But her brothers outragi-
 ous words nothing daun-
 ted *Electra*, neither shall
 these mens prejudicate
 cen-

censures disquiet mee,
 when they are whole,
 they will give me thanks.
 The Physician must bear
 with the frowardnesse of
 his patient ; For I am not
 ignorant how many and
 how bitter grudgings I
 shall meet with all, which
 did I know to bee spent
 upon these trifles of
 mine , I should be very
 stupid , if I should not e-
 steeme them as matters of
 great importance , both
 for your benefit, true pie-
 ties sake, and Gods glory,
 which (the Lord is my
 witnesse) I onely aime at.
 These may seeme light
 mat-

matters, but the trees vi-
 gour consists in the root.
 The Scriptures and pro-
 fane writings are like *Hip-
 pocrates* twins, laughing
 together, weeping toge-
 ther, sicke together, and
 sound together. In those
*Universities where the
 Gospell doth flourish, the
 fooleries of Duns Scotists
 are banished thence, wit-
 nesse Geneva, Leiden, Ba-
 fill, Germany is witnesse.*
 In those places, *where A-
 ristotle beares sway, there
 all impiety rules and
 raignes; Witnesse Paris,
 Padua, Italy is witnesse.*
 But yet let all impedi-
 ments

ments to Pietie doe their worst, wee may defend Philosophy even to death, we may study profane Arts, but so, as they bee referred to pious things. This was the minde of that good old man Master *Richard Fox*, whose Image is every day before our eys; This onely was his chieftest care. And howsoever hee fell into the error of the times, yet all his care was, that Religion, Piety, and godly Exercises should flourish and increase daily amongst us. Who, seeing hee hath left behind the

ex-

their
send
to
pro-
they
ious
the
old
Fox,
day
one-
care.
fell
nes,
that
od-
ou-
y a-
ing
the
ex-

expression of this his
good desire rather in the
Statutes of the house, than
in our behaviour (which
is to be lamented) there-
fore hee seemes to speake
to us all continually, as a
father to his children in
this manner.

Wheras I did heartily
desire you young men, my
sonnes by adoption, and
brethren in Christ, to be
brought up in the know-
ledge of God, which is
true blessednesse; lest the
thorny cares of the world
should choake the spring-
ing seeds of godlinesse in
you, I built an house for
you,

you , that so you being
 freed from carking cares,
 might wholly apply your
 studies. I provided nou-
 rishment for your bodies,
 and soules. I admonished
 you to be mindfull , that
 your place assigned you
 on earth was not perma-
 nent, but transitory, and
 that you have here no a-
 biding City , but must
 look after one in Heaven.
 I have ordained for you
 Professors of the tongues,
 and Arts, that so you at-
 taining to the knowledge
 of them in your younger
 yeeres, might be enabled
 to underrgoe weighty af-
 faires

faires hereafter. I besee
 ched you in the bowels of
Iesus Christ , that you
 would devote all your
 studies to Gods glory. I
 have declared to the
 World, that this College
 of mine was founded for
 Divinitie sake. I have en-
 joyned the other Lectu-
 rers to designe all their
 labours, and studies to ac-
 commodate the Divine.
 I have earnestly exhorted,
 and enjoined you all to
 strive, and contend with
 all possible diligence for
 the knowledge of Divi-
 nitie. I had good hope,
 that this Colledge would
 have

have sent forth many both excellently learned men, and sound Christians, who being well seasoned themselves with heavenly wisdom, would make the unsavory minds of others to relish pietie, bring the light of the Gospel to them that sit in darknesse, restore the sick to health, refresh the poore, strengthen the weak, direct them that go astray, and raise up the dead by the Gospel. But alas my hopes are frustrate; my labours are all in vaine; yea, so short of arriving at the desired haven,

ven, that they are overwhelmed with a tempest in the very mid-way. That *Origen*, when he taught profane learning to the Heathens at *Alexandria*, had such good success in teaching of Rhetorique, by sometimes interlacing Examples and Sentences of Godlinesse, that many of them were converted to Christianity. I trust, Christians are not made impious by your Expositions of Morall Philosophy in *Oxford*; but I am sure you corrupt weake Schollers with your *Epicurean* li-

G

cen.

centiousnesse of life. Thus
 the streams, which should
 refresh the dry soules of
 poore wretches, that the
 plants of piety might
 spring apace, are quite
 dried up in the very foun-
 tain; so the fruit is perish-
 ed in the blossome, the
 Corne is crushed in the
 blade, before it can come
 to a true ripenesse, and be
 fit for food. For what o-
 ther thing, did that grace-
 lesse Apostate *Julian* pra-
 ctise, when hee laboured
 to extirpate Christian Re-
 ligion out of the World,
 then command, *that such*
opinions as opposed Chri-
stian

stian piety should be publickly taught, and defended in Schooles, that so the younger sort might learne and distaste Christianitie quite. Impious likewise was the practice of that Heathenish Tyrant Maximinus, who caused such points, as were contrarie to sincere godlinesse, to be expounded to the hearers, and to be learned without book, yee that professe the Name of Christ, do yee think, yee have done very well, when yee have by your Declamations opposed the blasphemous errors of the Gentiles,

G 2 (which

(which *Basil* abhorreth
once to mention) and yet
you still uphold the base
opinions (as *Chrysostome*
calls them) of *Aristotle*.

*O curva in terris anima,
& caelestium inanes.*

You groveling Souls on
earth that take delight,
Of heavenly matter
void, & empty quite.

What madnesse hath
so infatuated your senses,
that yee suck poyson out
of the Philosophers, con-
vert helps into hinderan-
ces, embrace vanity for
veri-

verity , take the dregs ,
 when you may have the
 finer stuffe ? Do yee pro-
 fesse Christ in the Church
 in words, and *Aristotle* in
 the Schools in good ear-
 nest, and *Epicurus* in your
 lives and actions ? What
 a shame is it, that may be
 verified of you , which
Ambrose said of the *Ar-*
rians, *They have forsaken*
an Apostle, and followed
Aristotle. Why doe yee
 waste good houres about
 trifles, divine wits about
 noxious things, and con-
 sume that precious time,
 which should be spent in
 History , Oratory, and

Philosophy (but especially in sacred matters, wherby Truth and Godlineſſe might be promoted) and lie raking in the filthy puddles of doting ſilly men? Do yee thinke I was ever ſo ſottiſh, as to forbid yee the imitation of *Lycanus*, and *Hugo* (patternes for Divines) in interpreting the Scriptures, or did the ſame I ever propoſe ſuch Scums, as *Stannihurſts Logicke*, *Paulus Venetus* his *Analyticks*, *Nipheu* his *Topicks*, or *Donatus* his *Ethicks* to be once medled withall of young Students?

dents? Does not my Picture put yee in minde to what end yee were chosen Schollars of this house, what yee ought to ayme at, and to what purpose ye should designe all your endeavours? Are yee not daily stirred and incited (like so many Bees) to dispose all your honey extracted out of the flowres of Truth to Gods glory? Are yee not convinced in the judgements of those holy men **EUSEBIUS**, Saint *Augustine*, *Lactantius*, *Iustine Martyr*, and the rest of the Fathers, who have with so great
in-

industry, and exquisite knowledge plucked up by the roots, and trodden under foot the false opinions of Philosophers, and *Aristotle*? Are yee not satisfied with the authoritie of the *Lateran Councell*, of so many Bishops, so many learned men, and choice Cardinalls, who, (to the end, that Christians might in their tender yeers be informed in true opinions) have most straightly charged, that the weaknesse of the light of Nature should be made knowne, laid open, and often pressed in Auditories?

ries? What is in you or any of you (young men) unlearned in comparison of so many aged men, and so many Fathers renowned both for Learning & Pietie, that yee should account your selves wiser than they, either in training up such as yee instruct, or sharper-witted in understanding what ye reade, and that those points, which they condemned in *Aristotle* concerning Nature and Manners, as false and foolish, yee should censure to be unjustly condemned, and approve them by your

ablutur Distinctions ?
 Have I therefore erected
Corpus Christi Colledge
 for Divines, that *Aristotle*
 might have moe follow-
 ers, and my Saviour no
 pious servants ? Have I
 therefore conferred so
 large benefits upon you,
 that yee should in your
 speeches preferre ungod-
 ly and unprofitable be-
 fore good and wholsome
 matters, mans glory be-
 fore Gods glory, the in-
 fernall gods before the
 most mightie God ? Have
 I therefore ordained that
 famous man *Lodovicus*
Vives to be your Lectu-
 rer,

er, who taught you in his life time by admonitions, and after his death by his writings, how the corrupted Arts might be thoroughly purged and cleansed? And are ye now so silly (young men) as to leave Viands for Acorns, Trees for Chips, and with the Dog return to his vomit, and with the Swine to wallowing in the mire? It was my desire, and I enjoyned you to observe it, that such as were sound should not be corrupted, but the bad should be directed, the ignorant should be instructed, and not the
ca-

capable made fools, nor to regard what doting Philosophers dreamed of, but what true things were comprised in the Arts. Is not the flesh of it self raging enough, forward enough to defec-tion, prone to naughtines, and flexible to every kind of vice, unlesse yee toment, and feed it with fuel fetched from Philosophers, to inflame the sparks of impietie, and so adde fire to fire? ye think your selves not able enough to heare *Aristotle*, but yee are to heare Christ. Shake off this drow.

drowlines, trample upon
 prophane things, be wise
 in heavenly things, search
 out the truth, reverence
 godlineſſe; and that not
 lazily, but earnestly, with
 all your industry, and
 with your whole heart,
 night and day, at home
 and abroad, privatly, and
 publikely. The violent lay
 hold of the kingdome of
 Heaven. Not the sloth-
 full, but the runners get
 the Crowne. Hee that
 knows not Christ knows
 nothing. True Religion is
 true Blessedneſſe. Let no
 man deceive himself; lear-
 ning without godlineſſe
 is

is poyson. Whom it possesseth, it puffs up, who it puffs up it kills. The most glorious God enlighten your mindes with the brightnesse of his grace; that yee may alwaies be mindfull of that account yee are to give to the severe Iudge not onely of wicked works, but of idle words; and let go the trifling curiosities of worthless men; the glittering subtilties of *Philosophers*, the apish toyes of *Sophists*, & fooleries of *Dan-sists*; but lay hold on true and proficient Learning, wherewith yee being exquisitely

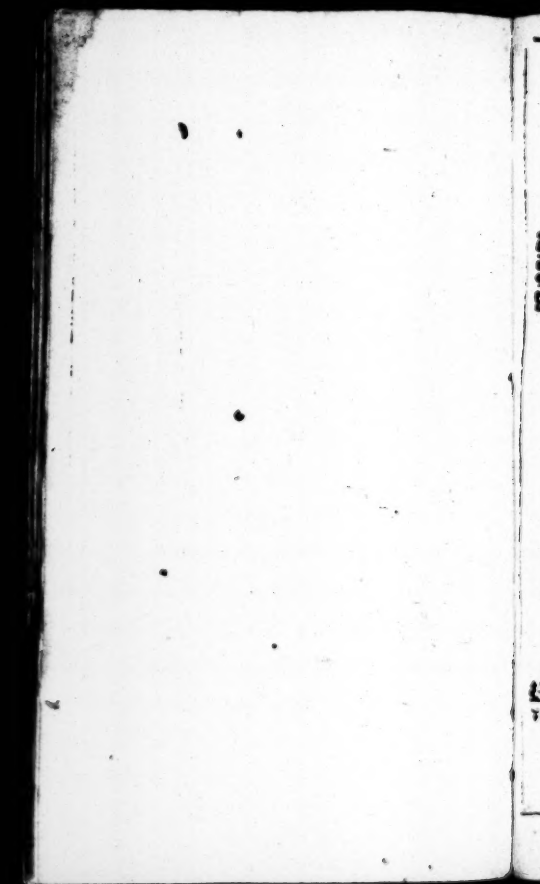
quisitely furnished, and
with *Piety* adorned may
at length bring honour
to God, salvation to your
selves, and be helpfull to
others. These things sure-
ly that pious olde man
(most respected young
men) doth daily speake
unto us, though not in
words, yet to the same ef-
fect in his desires: Which
if you carefully consider,
I beseech you all in the
presence of the Lord (be-
fore whose dreadfull Ma-
jestie, their consciences
that reject saving know-
ledge shall one day trem-
ble and quake) that yee
abuse

abuse not your own, and
 others excellent wits. Ye
 that teach, and yee that
 are taught, be diligent, the
 one in delivering, the o-
 ther in receiving conveni-
 ent, not impertinent; ne-
 cessary, not frivolous;
 profitable, not triviall
 things. Time passeth a-
 way; the arts are difficult;
 life is short; error is dan-
 gerous; trifles are hurtful;
 truth is precious. *Christ*
is the Marke. Let them,
 that know not true wise-
 dome, enquire after it; and
 let them that know it, ex-
 presse it in their speeches;
 lest others contemne wis-
 dome

dome before they know
it ; and they themselves
never attaine to a true,
but a false wisdome
to no purpose.

Dixi.

FINIS.





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